



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

knowledge of external reality is held to be symbolical and to depend upon the practical bias of our intellect and the discrete nature of our faculties of perception, yet we have immediate knowledge of reality in our intuition of our own selves; whereas for Kant all knowledge without exception is merely phenomenal, and we *never* get any direct knowledge of anything in itself. What Professor Macmillan would like to show is that in his proof of the existence of God, the Soul, and Immortality, Kant really based his argument on a belief in the noumenal validity of our intuition of our own nature, upon which he claims that these intuitions of reason are based. Whether Professor Macmillan can really establish this claim the reader will judge for himself. In any case, the book is likely to be of much interest to students of Kant's philosophy.

KARIN COSTELLOE.

London, England.

EDUCATION AND ETHICS. By Emile Boutroux. Authorized translation by Fred Rothwell. London: Williams & Norgate, 1913. Pp. xlv, 236.

This attractive volume of addresses is not, as the title might suggest, merely a treatise on the vexed question of moral education. The author has evidently not much faith in the value of direct theoretic instruction in ethics, the treatment of morals as a school subject, a lesson to be learned. On the other hand, he evidently holds that any subject may be so taught as to be an instrument of moral education, and that the school is pre-eminently a place in which to form those habits of mind and will which make the good life possible. As he says in the preface, in giving these lectures he had in mind "a certain idea of education." And this idea is expressed in Pascal's words: "The very principle of ethics lies in the effort to think well," if we understand by thought all that participation of the intellect in "choice discernment, delicacy, lofty ideas and character" which morality implies. This point of view which is central for M. Boutroux, is especially illustrated in the latter part of the book. In the earlier, he gives first a survey of "the leading types of ethics involved in our civilization." The reason for this is clearly the sound belief that intending teachers (to whom the lectures were addressed) ought to be familiar with the

great moral systems. Surely this higher moral instruction, as it might be termed, should be recognized as an essential part of the teacher's equipment, since moral training is the concern of all, and as M. Boutroux well says, "the philosophic systems are but the reflections of great minds on the moral notions by which we live." Thus the chapters on Hellenic, Christian, and modern scientific ethics may be regarded as "typical lectures to students in training." They concern the "spirit of teaching."

The classification of theories adopted is, perhaps, convenient, but a method which brings into one group as 'scientific,' systems so unlike in their ethical spirit as those of Kant and of modern naturalism has some weakness from the practical as well as the theoretic point of view. Morally at least, Kant is much more Christian than 'scientific.' The interpretation of Greek ethics, though charming in its lucidity, suffers from the determination to present Greek moralists as aiming at making of human life an 'image of reason.' This leads the author to exaggerate the rationality of their practical ideal. And the account of Stoicism seems to us to ignore the peculiar evolution of that philosophy under the influence of Roman character and history, as the notion of 'duty' comes to take the place of that of 'good,' in the foreground. The contrast between the spirit of Greek and that of Christian ethics in the light of their respective origins is interesting. Yet is it not a hasty judgment too often made that the Greeks "were troubled by no sense of the infinite?" Again, in the survey of Christian ethics, we suspect some sacrifice of the more elusive truths to the delight in clear contrasts. For instance, that the spiritual interpretation of the 'Kingdom,' was not, as is here implied, wholly new in the teaching of Christ, but had appeared amongst the Jews after the exile, has been demonstrated by modern scholars. Nor was the gospel of love unknown amongst the later Stoics. M. Boutroux truly observes that the problem of Christianity was, how a pure idea should become incarnate in the world; but he is surely too optimistic in his conclusion that Christianity "solves all the problems that arise," ignoring the immense compromise and sacrifice of the purity of the idea necessitated by its apparent conquest of the world. The account of scientific ethics reviews brilliantly the chief forms, and concludes by noting the truth that under the purely scientific treatment,

ethics proper disappears. The serious treatment of 'pessimism' is due perhaps to the development of this outlook in modern France. M. Boutroux' conclusion, philosophically the most interesting part of the book, is that we can only escape pessimism by means of the spiritual interpretation of nature. Since nature has produced in man will and intelligence, natural forces must themselves be in some way informed with powers akin to the human. We note with satisfaction the rejection of the 'will-to-believe' refutation of pessimism.

Through the more strictly educational part of the book may be traced the dominant view referred to above, of the relation of ideas to real life, thought to right action. The truth that lies in the modern suspicion of all abstract theoretic methods, especially in the sphere of moral education, is, however, clearly brought out. Is it indeed possible to avoid the paradox that "everywhere and in all times the school produces scholasticism?" Is not the difficulty inherent in the very principle of education? In order to educate, we must systematize, but the system has in it the poison which is always tending to destroy the spirit, the one thing needful. Yet if in reaction we eliminate all didacticism, we go wrong. To M. Boutroux' conclusion that the notion of training to "practice by practice alone, represents mere animal routine," we can whole-heartedly subscribe. Not only habit but 'right reason' is needed, as Aristotle insisted. Abstractions are not merely impediments, to the rational creature ideas are not powerless. The educational pragmatists are but substituting for one system another which will in turn grow artificial. All systems, indeed, will be dry bones unless used as instruments by those personalities of whom happily there are many amongst our teachers. In France as in England, no doubt, the danger is lest the too potent influence of system may do much to stifle this precious source of energy, except in the rare cases in which it is of irresistible strength.

On motives of study M. Boutroux has much that is excellent to say. We agree that curiosity and interest in knowledge are "in the morning of our days" more deeply rooted and universal instincts than is generally recognized, and would have more valuable results if not interfered with by too exclusive insistence on the extrinsic motives, ambition, emulation, etc. But he hardly seems to recognize sufficiently the importance of giving the child the opportunity of developing the power to do difficult things,

to go on though joy in the task fail. This, as is on many sides being discovered, is one great desideratum of modern education. If the school is to grow nearer life, it will not be by assuming that only those tasks need be attempted in which delight lures us on. It may be noted that M. Boutroux explains his ideal as more Greek than Roman.

The chapter on "Reading Aloud" will be best understood by the French teacher, but English and American educationalists might well lay it to heart. The voice of the reader should convey much that the author cannot force through the narrow portal of the word, the process of thought, the undertones, the living spirit. In his observations on Interrogation, also, M. Boutroux gives acute and practical counsel, and here he clearly reveals his conception of all education as truly moral. "Our object is to make men, that is to say, persons who have within them the principles and conditions of their own actions." Thus in endeavoring to awaken and steady the intelligence, we strengthen the moral being. And so we return to the pervading thought of the book, and we would only add that something of the Roman emphasis on learning to endure hardness might well be allowed a place beside the Greek idea of following that which naturally attracts, if the person thus formed is to be strong to hold securely to the principles of his own action.

We commend to teachers and students a book which stimulates reflection in a refreshing way. The translation appears to be well done.

HILDA D. OAKELEY.

London, England.

SUCCESS: A COURSE IN MORAL INSTRUCTION FOR THE HIGH SCHOOL. Frank Chapman Sharp. Second Edition. Madison, Wisconsin: The University of Wisconsin, 1913. Pp. 244.

This second edition of Professor Sharp's book, of which the first edition appeared in 1909, is much enlarged. With its carefully planned questions, its well-selected passages from classic essays, its suggestive discussions, and its references for further reading it now provides a valuable handbook for a course in the art of living. It will always be true that, in such a course, more will depend upon the teacher than in courses where technique can be reduced to a system; but no teacher